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Rashi on Nehemiah
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Rashi on Nehemiah

Chapter 1

Verse 1

The words of Nehemiah and Joh. From here and there Nehemiah wrote this book.
Tenth year. It was the tenth year of King Darius, who was Artaxerxes. And in the beginning of the year, they added: "Year of Ten"
to the equal section, from the inscription that says in the text, "And it came to pass in the month of Nisan, the tenth year of Artaxerxes
and Gov" (Nehemiah 2:1). And from the month of Tishrei they were appointed for the calculation of years, and therefore it is said here:
And it came to pass in the month of Chislev, the tenth year and Gov, And it is the loss of the year that came after Nissan, which is the year
of Sheva. Tisrei, and to the verse it is said, "And it shall be in the month of Nissan, the tenth year and the end," it is the same, and it is
the work of the writing, and I am not able to solve it, and to say from Nissan, it was a provision for calculating the years of the year that
was said, "And it shall be in the month of Nissan, and the body" was before. This deed, which we have said, was done in the
month of Chislev, in the year ten and a half, and there is no beginning or end to it. This matter I am unable to solve and say,
and the interpretations are clear, for even the same deed, for which there was no second interpretation, because if it were in the way of
this deed: for this interpretation is the first

Verse 2

:One of my brothers. One of my
friends and I asked them about the Jews and the Gentiles. I asked them about the escape of the Jews who remained
in Jerusalem from the Babylonian captivity.
:The escape. On the name of those who were saved from
the Babylonian exile: And on Jerusalem. And about the city I asked them

Verse 3

And they said to me, "Bring me back the first and the last, beginning with the matter of the Jews: and then likewise with the matter
of the walls and the remaining gates and the body."
Those Jews who remained in the city of Jerusalem were in great distress and disgrace, because the workers of the stars were
plundering and destroying them.
And the wall of Jerusalem is broken down. And the wall of the city of the mountains is broken down, and the gates are burned
with fire as before; :Israel did not build the walls of the city and its gates, because they built the temple
of the sanctuary by themselves: its light. As its light (other books: its light as its light)

Verse 4

:Days. How many days?

Verse 5

:ona. For a request and a request

Verse 6

Keshebet. Just as Keshebet is a noun, just as it is said from "Ahab" (Genesis 27:9) "Oahev" (1 Samuel 18:16), so it is
said from Kesheb, Kesheb and Keshebet

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Verse 7

Wound. There is a word, a tongue of corruption. And life is marked with a key. And I am not able to solve it with a tongue: action, if it were so, it would be to mark life with a great pinch
: We have wounded him. To the tongue of corruption, as it is (Daniel 6:23) "He who is wounded is not healed," and so his friend comforts him.

Verse 8

Verse 9

:If it is, we will reject you. As we said: "If it is, we will reject you and your body" (Deuteronomy 30:4)

Verse 10

Verse 11

I am your servant, O Lord, let your ear be attentive. At the beginning of his prayer he said to the tongue, "This is a supplication," and then to the next:
"His prayer: for your servant, day and night." Thus he would pray for himself.
:Before this man. Before the king, a trough.
As it is (Genesis 4:1) "a trough for the king of Egypt," and this I have interpreted as a high place (Ezra 2:33). :According to the words of his elders: The Tirshatha is Nehemiah

Chapter 2

Verse 1

:To Artaxerxes. He was Darius (Ezra 4:5), and after the name of the queens he was called thus
:Wine before him. They brought wine before the king in the court.
And I took the wine. And I took the cup of wine and gave it to the king. And this is the custom, that he who brings wine in the king's court does not carry it and give it to the king, but the chief cupbearer receives the cup of wine from the hand of the one who brings it and he carries it and gives it to the king.
I was not evil before him. And I was not accustomed to be evil before him, with a bad face, for he was happy and good-hearted, and now I was angry with a bad face.

Verse 2

:And you are not sick. And you are not sick.
No, this is not the case. This is not the case, because if you are evil in heart, you should kill me with the death penalty while you are drinking this cup.
:And the multitude was greatly afraid. And I was greatly afraid of thee, lest the king should set me up in a treason.

Verse 3

:Because they will not be afraid of me. Because they will not be afraid of me.
:The city of Jerusalem, which is the home of my fathers' tombs, is in ruins.

Verse 4

:Why do you ask this? Ask me this thing, and I will do it for you, and I will pray for you.
And I said before the king in my prayer: Let it be my will before the God of heaven, that he may fulfill my request and my petition.

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Verse 5

:If you will send me. That you may give me permission to go up to Jerusalem and build it.

Verse 6

And the king said unto me: At the time that the king spake unto me, his wife the queen was sitting in his shadow, and the scepter was upon her. The queen's wife, as it is said (Daniel 5:2) "her exile and her exile". The one who reads the queen's letter lives under the army "his wives and his troops" (2 Chronicles 11:21), as is "kings and troops" (Song of Songs 6:9): "How long will your journey be?
How long will your journey and your expedition be?
:?And when will you return? And when will you
return? :send me. Give me permission to
go: and I will give you time. I will give you time to return.

Verse 7

Letters will be given to me. Your scribes on your authority and your knowledge, seals with your seals, on the plain beyond the river: the land of Israel.
:May they pass me by. And may they guide me in
peace: Until I come. To Jerusalem, to the land of Judah.

Verse 8

:And write a letter to Asaph. And send a letter to Asaph.
:The keeper of the orchard. There was a treasure in the forests that belonged to the king.
To read. Mishkal was strong enough to make roofs and roofs for the gates of the city of Mount Habi'at, which the mountains of the temple had built, but the gates of the walls of Mount Habi'at and the wall of the courtyard that surrounded the temple had not been built: yet
: And to the wall of the city. And to make bars to the wall of the city: And
to the house that I may come unto it. And to make a house that I may dwell in for my journey.
:And the king gave me. All that I asked of him: hand. In my
hand is the holy one. Blessed is he who has been good to me to save me.

Verse 9

:And I will give them the king's gifts. For my sake, for peace, for the sake of

Verse 10

And Sanballat and Goliath heard. And it came to pass, when they heard that I had returned to seek good for Israel, and for the bricklayers of Jerusalem, that it displeased them, because they were the enemies of Judah and Benjamin (Ezra 4:1).

Verse 11

And I was there three days. I was in Jerusalem three days, and at the end of three days I arose in the night: I and a few men with me, and I told no man what the Holy One, blessed be He, had given me in my heart.

Verse 12

And there is no beast with me. For all the people who were with me were afraid, and went on foot, but I alone was riding on the beast; for they were not willing to ride on their horses, lest they should go out of the city in Zina, without any man knowing. And they went to break down and pull down the walls of the city by night, and to increase its breaches, so that the children of the city would be zealous and diligent in the morning, in the counsel of one Nehemiah to build the walls of the city, and so the work was carried out in the midst of the wilderness.

Verse 13

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And I went out by the gate of the valley. I went out by the gate by night with the people who were with me, by the place of the jackal's eye, and by the dung gate in the city walls. And I was a breacher in the wall, and the wall was: easy to break down, and to break in by the mouth of it, which was burnt with fire.
:Yes, they are broken. They are those places that were broken and they broke in them more.

Verse 14

And I went to the gate of the eye. And I wanted to go to those places that were on the wall of the city and had gaps in them: and there was no place in the gaps for a rider on the beasts to pass between them, for there were small gaps.

Verse 15

And I was a traveler. And I would be a traveler by night, and I would be a breaker in the wall with the men of Asher.
:With me
: Woshub and Ovva. And when I returned, I came through the gate of Gaia

Verse 16

And the deputies. If I were in the city, they would not know where I went or what I did. Until now.

Verse 17

And I said to them: Tomorrow I said to them
:And there will be no more disgrace. His enemies will not be plunderers and plunderers of his possessions.

Verse 18

:The hand of my God, who has given me grace and success before the king.
:For the good. We all aimed for the good, for the building of the city wall and its towers.

Verse 19

And they mocked. When the king's servants heard the report of the building of the city wall, they mocked him: Against the king. If you rise up against the king to build the city wall, you will rebel against him.

Verse 20

:And you have no part. What have you to do with building this city wall, since you have no part in it?

Chapter 3

Verse 1

:Sheep gate. That's why it's called Shel Shaar.
:What is its holiness? For it is a gate in the sanctuary of the city:
its gates. Shel of the gate: and
even to the hundredth. Thus is its name Shel of the hundredth.

Verse 2

:And upon his hand. By his hand, in thy sight, there was no lack of every builder and builders, who built it in the building of the sheep gate.
The sons of Jericho. This was their order: some were builders on the city wall until the amount imposed on them was paid, and the others were builders on the first section, and this was their order: after that, until the entire wall was built.

And upon. As it is (in Numbers 2:20) "And upon him shall be the rod of Manasseh", in Samuch, and that is his solution: Samuch for the building of his hand. And the reader is not precise in his language, sometimes he says: upon his hand, and sometimes he says: upon him, and after him he strengthened

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Verse 3

:And the Fish Gate. That is the name of the gate.
:What is his name? Let the beams and beams be placed on the gate.
Call him. Mishkal Chazk, as from Kara, the example of "He who is called by the waters, his heights" (Psalms 111:3). And the word "Koh" is not customary to be criticized in this regard in front of the words "Koh" that are behind it, such as "Blessing" (Psalms 10:3), "He made it a disgrace" (Proverbs 17:5), "And I blessed it, and it became a nation" (Genesis 17:16 "In the lands" (Ezekiel 29:12)

:His locks. His locks are made by Schwirlatz Balaz.

Verse 4

:The reinforcement. For the bricks of the building

Verse 5

:The Tekoaites. Thus were they called after the name of their place, which was
Tekoa: their great ones. Ten thousand of
Tekoa: they brought no raven. They did not help in the service of the holy one, blessed be He, to build the city wall.

Verse 6

:And the gate of sleep. That is its name.

Verse 7

:A chair of a low-lying river. A single chair built for sitting in, a low-lying river.

Verse 8

:Jewelers. This family was called after the name of their craft: And they left
Jerusalem. They filled it with dust up to the broad wall, to strengthen it.

Verse 9

:The prince of half the province of Jerusalem. He was the prince over half the people who lived in Jerusalem, a province of different languages, dukes and queens.

Verse 10

And against his house. His portion fell to the daughters of his house, which was high above him, from the place of the city wall.

Verse 11

A second measure. As for the measure that his friend built for a tower, he also built it to his death, a second measure in the building of the wall. It is not a mistake to say that the tongue of the gatekeepers is different, according to them, because they do not have: because in the gatekeepers there is a section of the wall, which is not mentioned in the whole passage in the gatekeepers'
tongue of the gatekeepers and the size of the lamps. He also built it from the size of the lampstands, which is called so. All these towers in the story: They were built within the city walls around

Verse 12

:He and his daughters. Shalom and his daughters strengthened the bricks of the building.

Verse 13

:Until the gate of the lips. And the gate of the lips was not at all

Verse 14

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Verse 15

:The King of the Mitzpeh region. The King and Duke of Mitzpeh
:He will build it. He will build it as a gate: And he will
make it tremble. And he will make it as a curtain, for a trembling tongue.
And the wall of the pool of the ship. It leans toward the king's garden:
and to the steps. They were familiar with the places of the night.

Verse 16

:Beit Zur. Place name

Verse 17

For his kingdom. From the letter Sherarah, half of the kingdom of the building of this building. For his kingdom, a heap of dust, as it is said from the king of his kingdom, from the servant of his servant, so it is said from the kingdom of his kingdom; the last letter is Shem, a word from the letters: Begad, a heap of dust

Verse 18

:Their brothers. The Levites

Verse 19

Opposite the high places of the city. As opposed to it, there was a place where the warriors would go up to the city. According to the simplicity of its name, it seems that there was one place there, close to the wall, and all the utensils of the city were given to the city of the city. Other books: Given) There, as we have said, "fortified cities and the city" (2 Kings 10:2) The cut-off. The corner of a wall.

Verse 20

:Hear. His solution is according to his interest, and the tongue is bent on strengthening.

Verse 21

:From the opening of the house of Eliashib, and to Teklith and Gov. Opposite him was the house of Banah, his building.

Verse 22

Verse 23

:Against your house. She was there, near the wall.

Verse 24

Verse 25

:And the pillar shall come forth. There was one pillar in the wall, which shall come forth and stand out from within.

Verse 26

And the Nethinim dwelt in the hill. And the Nethinim dwelt in the fort, and they built it: a fort which was theirs, that was high against the wall, even over against the water gate on the east side.

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Verse 27

Verse 28

:A man against his own house. Every one was a builder against his own house.

Verse 29

Verse 30

: And Hanun the son of Zalaph the sixth. Zalaph had many sons, and Hanun was the sixth.
:Measurement: Two. As "two" (Nehemiah 3:27) :His
lodging. As for his lodging, there was one lodging, and it was there, and it was close to the wall.

Verse 31

The son of a goldsmith. A man was a goldsmith, and his trade was called Shel.

Verse 32

And between the ascent of the corner to the sheep gate. The beginning of the building They began to build the sheep gate, as it is said, "And they built: the sheep gate and the gate" (Nehemiah 3:1). Thus they built the wall all around this place after that

Verse 33

Verse 34

:Before his brothers and the army of Samaria. Before his friends and the army of Samaria who were the ambassadors of Judah
:?What are the Jews? Why do the Jews do this? The wretched. A
matter of weakness and weakness:? Leave
them alone. And because they believe that if they leave and leave the servants of the stars to them, they will sacrifice. If
they sacrifice their sacrifices to them, it will be as they believe.
Will they be able to finish the work they began on the first day? He said, "They will not rest: the workers of the stars will finish
their work."
: They will live. If they live and are restored and the stones return to their former state, they will be harder and stronger than the dust.
:Heaps. Matter of red and yellow and burnt.
And the stones were burnt and turned to dust. Thus were they mocking and mocking at the building of the wall, which were built
of the burnt stones that fell to the ground from the fire as Jerusalem was burned.

Verse 35

And Tobiah the Ammonite was their helper. And Tobiah was their helper to
Sanballat: And he said. And thus he said and
scolded: Even though they are builders. Even though this building is their helper
If a fox goes up against a building to break through the city wall, what will be done to it? He says that the building has no foundation, and
everyone who wants to can come and break through it.

Verse 36

Hear, O God. When I heard their taunting against him, I prayed this prayer: In the land of
captivity. Let them be exiled from their land, as I exiled them.

Verse 37

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:And do not cover. As in, and do not cover, like the proverb "And do not reveal another's secret" (Proverbs 25:9), as in, do not reveal
:Because they were angry. When they were angry against the builders to mock them

Verse 38

And it was joined. When the wall was joined and built up to half, then the people's hearts were eager and moved to do it: the building of the wall

Chapter 4

Verse 1

:Because it is a long ascent. The wall was built.
:Long. A matter of pain and suffering
For the rebels began to stir up trouble. When the people of the city, who had been rebels until now without a wall, began to be trapped in the building of the wall.

Verse 2

And to do it is a mistake. To do it is a mistake in building the wall. A mistake, just as "to speak to the Lord is a mistake" (Isaiah 23:6)

Verse 3

:On them. On the builders
:From their faces. From the faces of the enemies

Verse 4

And Judah said: Thus said the men of Judah, and lamented, as the strength of the
bearer failed. The bearers and the bearers of the stones and the timbers to build the wall failed in their strength, that there was no strength in them to build before the enemies.
And the dust of the multitude. There was still plenty of mortar and mortar to build the wall, saying that the work was still too great for us to build, and we were not able to build the wall for fear of the enemies.

Verse 5

And his servants said: Thus was Nehemiah a scribe and a traveler.
They will not know nor see. Thus his enemies would say to him: Israel will not know nor acknowledge his son: until a prophet comes among them and kills them, and at this word they will be overthrown and the building will be destroyed.

Verse 6

And it came to pass, when the Jews came, that the consuls, who had joined together to come and fight with the Jews who were in their lands, were gathered together, and those Jews who had joined with them came before the army in the manner of men of war to speak to them. And in this matter the Jews raised their enemies, and it came to pass, that the Jews who dwelt in Israel came in peace and body.
And they will tell us ten times. The Jews had warned him ten times to fight against his enemies, because they were coming to war, and thus they said to him: From all the places and bodies, from all those places that will be broken up there in the building of the wall, one by one, you will be careful to be gathered together until you return: against him together To fight with his son

Verse 7

And I will stand under the wall, as soon as I heard their words, I stood under the wall, against them round about: against Jerusalem behind the city wall in the desert: against the families. Of the
people, mighty men, with all the weapons of war, to fight against their enemies when they come.

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And I will prepare the foundations and the body, and I will prepare the people and the body. This is a pattern that reads, "And the water which thou tookst from the river shall be turned into flesh and blood, and shall be turned into dry land" (Exodus 4:9), "For behold, the Lord is against thine enemies; for behold, thine enemies shall perish" (Psalm 102:10), "My city, my city, my city, my city, my city, my words, my song" (Judges 5:12), "Not unto us, the Lord, not unto us" (Psalm 15:1)

Verse 8

And I saw and arose. And when I saw the enemies coming, I arose to speak to the freedmen and the lieutenants to hasten them: to fight against his enemies.
:On your brother. In the path of your brother

Verse 9

:For we know. The thing that they came to fight against their son
And we all returned. We all returned from the place where we had gathered together to call out the enemies, each one by one: in his kingdom to build the wall.

Verse 10

And it came to pass on that day, that the third day, and the fourth day, and the fifth day, and the sixth day, and the seventh

:And the ministers. They were joined after all the tribe of Judah, to be valiant in war.

Verse 11

The builders in the wall and in the body. Those who were builders and those who were bearers and bearers of burdens, with one hand: they were making bricks and with the other hand they were carrying all kinds of tools.
:The messenger. All my heart is near, as if "passing by messenger" (Job 33:18). And so his friend comforts

Verse 12

: And the builders. How were they builders? They were all girded with belts, each with his sword on his waist. And the builders: With me. It was frequent with me.

Verse 13

:Many. She is great.

Verse 14

:He will fight for us. He will fight before us

Verse 15

Verse 16

:A man and his youth. Each one of the builders and the chosen one with him
They spent the night in the midst of Jerusalem. And the night was for them a watch, and the day they did work, and it was found that they had not slept a wink.

Verse 17

:We will not be naked in his clothes. We will always be sharp in our guard.
Someone sent the water. It is not a place to go up, as it is (1 Samuel 2:3) "A thorn will come out of your flesh." It is not a place to bend the tongue, it is a place to go down: One of them takes off his clothes to lie down or to wash himself in water. we are simple.
:Send. The phrase "and took off his clothes" (Leviticus 6:4) is translated "and sent"

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Chapter 5

Verse 1

:And there was a great cry of the people and their wives. The poor of the people were crying out very
loudly against their Jewish brothers. In the path of their rich Jewish brothers

Verse 2

And he said, "What are you saying? Give flavor to his words, why were they shouting? There are some of them from the poor
of the people who were saying, 'We will be rabbis with his sons and daughters, and he will take fish, and now we will have to
sell his sons and daughters to take fish from them, so that we may live.'" Thus they were shouting at the rich Jews who were not: they
wanted to Frenchify them

Verse 3

And there are six who say, "His fields and his body." And there are six of them who are poor and who are destitute and who say: "His
fields and his vineyards and his houses are given to others as security and mortgage to take grain for his
food in the famine." And there are those who do not give us the tithes of their possessions to feed us.

Verse 4

And there are six who say, "We borrowed money from others on his fields and vineyards to pay the king's tax, and now we
have nothing to eat for the sake of our wealth."
:For the king's time. For the king's tax, as in "the king's tax, and the king's tax" (Ezra 4:13)

Verse 5

:Now as his brothers' flesh is of his flesh. And now we are counted and considered as his brothers who are rich: as their
sons are his sons. As their sons are counted and considered, as his sons are considered, and behold, we
are his conquerors. And now he will be a slave and give his sons and daughters to others: for the business of his whoredoms.

:And six of his daughters were enslaved. And the great multitude of six of his daughters were enslaved to others for service: And there
was no god in his hands. And there was no power in his hands to redeem them.
And his fields and vineyards to others. He has even given his fields and vineyards into the hands of others to be cultivated,
and what shall we eat now, for we have nothing to cultivate?

Verse 6

Verse 7

:And he reigned. And my heart consulted
with myself: And I fought. I contended with the freedmen and the deputies, who
are the rich, that each one should be with his brother. Do you know why you do this? You will be like the furnace of the poor,
and you will plunder their sons and daughters, their fields and vineyards and houses, and I will gather a great
multitude against them. I will gather and assemble a great multitude against them to cry out against them, to put them to
shame.

Verse 8

And she said to them. And so I said to them: We will buy him a tomb for his Jewish brothers who were in captivity from the hands of the
astrologers and fortune tellers who sold him to them: as for his sons.
When he comes, he will have the wealth in his hands and
also you. And you will sell your brothers who are oppressed under your hands to the servants of the stars and the fortune-tellers: to
the servants

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And we will sell them to us. And the deed will come into our hands, so that they will be sold to us by the hands of the workers of the stars and fortunes. :)If so, why will you sell them like a bird that is sold, we will be willing to redeem them. It is the same in other books) :And they shall be silent. They shall be ashamed and not know what to answer.

Verse 9

:The matter is not good. The matter is bad in the sight of the Holy One. Blessed is He.
: From disgrace. From the disgrace of the servants of the stars and fortunetellers who are his enemies

Verse 10

And I, my brothers and my friends, also owe them money, and we will leave them and forgive them all: the last debts.

:Creditors. As in (2 Kings 4:1) "And the creditor came to take"

Verse 11

:Return them now. And you also shall do as I command you to forgive them all their debts: and the hundredth part of the money. And the greater part of the money which they owe you with the fish and the inheritance and the body.

Verse 12

:And they said, "Return." And they said, "Return and all."
:To do this. They will be sick too.

Verse 13

Even my outer self was shaken. Even I was shaken with my clothes. My outer self was like "And they brought your sons outside" (Isaiah 42:22).
:I am shaken. Ishkoll, Balaam, as it is said, "I am shaken from the dust" (Isaiah 55:2), so it will be shaken. So it will be shaken. The Holy One, blessed be He, is from the world and from their possessions, all those who will not be: their debts are forgiven:
youth and empty. Without possessions

Verse 14

:As I commanded. The King
:Coal. As the ruler is empty, the pattern of their emptiness is like that of a decade.
To King Darius, because then he went up from Babylon, as it is said (Nehemiah 2:1) "And it came to pass in the month of Nisan: the year of the tenth and the
tenth": twelve years. There are twelve years
:Me and my brother. Me and my friends who came with me
I have not eaten the bread of the furnace. The bread that I saw was for the furnace, which the people gave to the furnace from Tax:

Verse 15

:The burden is on the people. The burden is a tax on the people.
And they took. And they took from them by way of tribute bread and wine, and after that they gave four shekels of silver for a shekel, and so were their men every year, and
their young men also. Shekel of Pachoth

Verse 16

:The wall. The city wall
:I have strengthened. I have engaged in it frequently.
And they did not buy any fields. And I and my helpers did not buy the fields of the Jews who were building the wall, because they were busy building the wall. However, I would have given them money for the bricks: the building: for the work. For the bricks of Tadÿd

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Verse 17

One hundred and fifty men. They were the ones who ate on my table, besides the foreigners who came to him from among my servants: like stars and fortunetellers, they too were the ones who ate on my table.

Verse 18

And it was done. And every day there were to be eaten on my table one ox and six sheep and birds: the multitude

Clear. Let us solve it according to our subject: Six lambs of Ashur, as in the case where it is said, "Five lambs of Ashur" (1 Samuel 25:18): "They shall be done
for me." The tongue will be corrected, as in "And the son of the ox that she did" (Genesis 18:8)
And between ten days. And every day he drank so much wine that he could drink enough to satisfy his thirst for ten days.

And with them this. And in all this work that I was a maker of all things for bread. I did not ask for a
tax, nor did I ask of the people, who were heavy and strong in the work of building the wall upon them.

Chapter 6

Verse 1

:And there was none left in it. Within the city wall
:I did not stand in the way of the gods. That there were no gods at the gates of the city.

Verse 2

: Infidels. The name of the place is
: in the valley of it. That's the name of the prayer
:And what are they thinking? I understood from them that they were thinking about killing me there.

Verse 3

I am doing a great work. From the buildings (of the city. Other books) the dust
Why do you sit down? Why is your work idle? As if you
were a slave. My hands are from the building.
:And I will come down unto you. To speak and to testify unto you.

Verse 4

Verse 5

:The youth. On the hands of the youth
:And an open letter in his hand. Write a letter sent to me by his hand.

Verse 6

It is written: When the letter comes, it
will be heard among the Gentiles. It is known to all the astrologers and fortune tellers that you and all the Jews are planning to rebel.
:
And Geshem said. Geshem is Geshem the Arab (Nehemiah 2:19), and his answer is like a man who says to his friend: This is the matter, and so-and-so says.
As these words. It is written in it; and it is called castrated, and it is called blessed, as if it were said: It is written in it: As these words shall be heard among the Gentiles, and shall be

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Verse 7

:And also prophets and the body. Until and unless it is admonished together, it was written in the letter
:Prophets. By the tongue, as "the Creator of the tongue of my lips" (Isaiah 59:19) :To say. They
say: There is a king in Judah: And now he will hear
the king. After that your king will be called, he will hear the king according to these words

Verse 8

:Because of your heart. Hail, because in a place other than
:Bodam. Contrabandal Blaise, as if he were a poet from his heart

Verse 9

:For all. For all the workers of stars and fortunes: They fear him.
They are afraid of him, and thus they say: Let their hands and bodies be weakened.
:Now strengthen my hands. To help me build the wall.

Verse 10

And he was arrested. He was found in
his house and said, "Noad." He heard that Shemaiah was a false prophet, and he accepted a bribe from Sanballat and his friends to intimidate Nehemiah, so as to cancel the work.
For the mountains of Jebus have come to kill you, Sanballat and his companions.
And night came. And therefore they were careful to gather in the temple and to close the doors upon it, for the doors of the city gates had not yet been made, as it is said at the beginning of the parsha: "Even until the time of the doors I stood not at the gates" (Nehemiah 6:1)

Verse 11

:Whoever is like me will flee. In the end, if anyone is like me, he will flee to the temple.
I will not come. I will not gather there for fear of death, and I will not transgress the commandment of the Holy One, blessed be He: that no stranger shall come and gather in His temple.

Verse 12

D And I heard. I knew in his words that the Holy One, blessed be He, did not send him. He is in this matter that I will pass over before the face of death: for
the prophecy spoke concerning me. My mountain is the word of these things which were spoken concerning me in the
name of prophecy: they were drunk. Every one of them was hired, and they gave him a wage to frighten me and to hinder the building of the wall.

Verse 13

:Because he was drunk. He told me these things.
:For fear of them. So that I may fear them for being a doer of such things as to sit in the temple and be a sinner.
:And they shall have a bad name. That they may have a bad name, to reproach me in the past.

Verse 14

And also to Noadiah the prophetess. She and the rest of the false prophets received wages from Sanballat and his companions to make me afraid by their false prophecies.

Verse 15

In the fifteenth day of the month of Elul, in the tenth year of Darius the king, in the tenth year of Darius: Nehemiah came up from Babylon, and began to build the walls of Jerusalem five and twenty days a day. At the end of five and
twenty days from the day they began to build it, the wall was finished.

Verse 16

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And it came to pass, when all his enemies heard of it, that the building of the wall was broken up.
And all the nations were afraid. And when all the workers of the stars and the divination saw that the building of the wall of the city was finished, they were greatly dismayed. They were greatly dismayed in their own eyes, for they had despaired of themselves, for fear of the Jews had fallen upon them.

Verse 17

:Freemen of Judah. Ministers of Judah
:On Tobiah. To Tobiah. Israel was wicked.
:And I am well to Tobias. And a letter of well to Tobias

Verse 18

:For there were many in Judah. There were many ministers in Judah who were in covenant and oath with Tobiah: For he was a son-in-law. And Tobiah was in Shechaniah.
And Johanan his son. Shel Tobiah
The daughter of Meshulam. That Meshulam was a great and powerful king.

Verse 19

: Also his good deeds. Tobiah's deeds were recounted before those who had sworn to him and his relatives.
:His goodness. Sheshprawochsh Balaaz
:They were Motsiyam Lu. To say Lu to Tobias
Tobiah sent letters: Igraot was a frequent messenger to frighten me, not to build the wall.

Chapter 7

Verse 1

And they were appointed. Now the Levites were appointed over their office, to be gatekeepers and singers of the Levites: in the house of the sanctuary

Verse 2

:On Jerusalem. To guard the gates of Jerusalem:
From many. From many days

Verse 3

:Until the heat of the sun. Until the middle of the day, when the day was great
And they shall stand. And while the gates are open, they shall stand, that they may not move until they are covered and the gates are closed, and he that would go out shall go out of the city, and he that would gather together shall come in and gather. All this was done: they did so from before the enemies.
:And they will hold. They will hold the branches to close them.
:From the guards of the inhabitants of Jerusalem. From the inhabitants of Jerusalem, the guards stood, Gitesh Balazs

Verse 4

:Wideness of hands. Wideness of place and greatness

Verse 5

: To revive. To study Joshua: The
oppressed first. Of those oppressed Jews with Ezra first
And he found a writing in it. All these things were written in a letter.

Verse 6

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These are the sons of Medina and Gov. Until "and the lots fell upon the wood offering" (Nehemiah 10:33)
And to Judah. To the state of Judah:
Every man to his city. Every man to his city.

Verse 7

:The ones who came with Zerubbabel. When the exiles returned with Zerubbabel,
Joshua. He was Joshua the son of Jehozadak the high priest (Haggai 1:1). The calculations of the latter are sometimes directed with the calculations of the upper chamber, sometimes they are not directed this way and that way; and the reader is not precise in calculating all of them, but the generality is equal (Eyin In Ezra, Simon, and the Book of Zechariah (the foundation and root of the work) it is said here and there, "The whole assembly was one and the same" (Nehemiah 7:50). And because of this, everything is so, and everything is interpreted in the light of the generality of the writer of the book, and he did not go into detail about the individual details.

Chapter 8

Verse 1

Verse 2

On the first day of the seventh month. It is the day of the beginning of the year (Rosh Hashana 1:1).

Verse 3

:From the light. At the beginning of the day
:To the Book of the Torah. All the people were attentive.

Verse 4

:They made it into a word. They made it into a tree, so that it might be called the Book of the Torah.

Verse 5

:For he was above all the people. And therefore they all saw him.
And when they opened the door, all the people stood still. And as soon as they opened it to call, all
the people were silent. :Stand still. To speak of silence (to be silent), as in "They stood still and did not answer" (Job 23:16)

Verse 6

With the top of their hands. With the lifting up of their hands, that they may lift their hands to the top of the mountain to give thanks to the Holy One, blessed be He, as it is said: "And he spread out his hands the heavens" (1 Kings 8:22)

Verse 7

:Understand the people. They will interpret the words of the Torah to the
people. :On their feet. They will stand on their feet.

Verse 8

:And a shekel. And wisdom is given, and a tongue is given an action.

Verse 9

:The day is holy. Because it is the first day of the year:
Because all the people mourn. Because they did not keep the Torah as it was written.

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Verse 10

:There is no one to eat it. For me, there is no one to eat it.

Verse 11

:Feelings. They warned all the people to feel, that they would not cry anymore
:Shu. To keep silent, as in "And Caleb hesitated" (Numbers 13:30)

Verse 12

Verse 13

And on the second day. The beginning of the year

Verse 14

Verse 15

And may they hear him. And they commanded that when they heard the sound of the voice to celebrate the Feast of Tabernacles, and so
the custom of calling for the word: as in this matter, as it is said, "Say to the young man, and he shall pass
before him" (1 Samuel 9:27) and on the tree. Explained in the Masechet Sukkah (Sukkah 12:1): This is the tree that is not seen, for the lolav,
because they are:
for making a tabernacle: and on
the tree. For the lolav: and on the tree Abat. This is the Hadas seen in Lulav, as explained in Masachet Sukkah (Sukkah 2,2).

Verse 16

Verse 17

Verse 18

:Every day. Every day

Chapter 9

Verse 1

:And earth upon them. They threw dust upon their heads.

Verse 2

:From all the sons of a foreigner. And from their wives, all the workers of stars and fortune-telling, as it is said to Ma'ala (Nehemiah 13)

Verse 3

Verse 4

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:On the Levites' ascent. There were ascents where the Levites stood, there over them at the hour when they recited a song.

Verse 5

:From the beginning of the world and to the end of the world, may your name be blessed and may
your name be blessed according to your glory. Now the Levites spoke according to the Shekinah in prayer: and may your name be
blessed according to your glory, for he is great and exalted above all blessings and praise, for all blessings and praises are his.
Another thing: And He is exalted above all blessing and praise, so that no creature can bless and praise Him according to His
greatness and exaltation: For He is exalted and exalted, and He utters what no mouth can utter.

Verse 6

Verse 7

:And you shall taste it in the highest place, according to the hearing of his tongue.

Verse 8

:And they were with him. To speak is an action.

Verse 9

Verse 10

:Because they were angry. Because they were angry with them, as in "because they were angry with them" (Exodus 18:11)
:Name. The will of God

Verse 11

Verse 12

:Every day. Every day

Verse 13

:And he spoke. As it is and to speak, as it is said, "From heaven he made you hear his voice to chasten you" (Deuteronomy 4:30).

Verse 14

Verse 15

: To their hunger. From hunger one will say to their hunger, as from thirst one will say to their thirst.
:If you lift up your hand. In a vow, as in "If I lift up my hand to give it" (Exodus 6:8)

Verse 16

Verse 17

In Mary. In the path of Mary, their

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Verse 18

Verse 19

On the way. As it is on the way.

Verse 20

Verse 21

Verse 22

:To the wig. How is it to be on the side of a corner, one of the parts, rather than to mingle with the nations of the lands

Verse 23

Verse 24

:And you bowed down. And you bowed down

Verse 25

Verse 26

Verse 27

:And you will hear from heaven. You will be a listener.

Verse 28

Verse 29

Verse 30

:And you stretched out your hand over them. You stretched out your mercy over them, that you would not destroy them.

Verse 31

Verse 32

Machine Translated by Google

Verse 33

:For all that has come. For all the evil deeds that have come upon him.

Verse 34

Verse 35

Verse 36

:Behold, we will be slaves to her. We will be slaves to all the servants of the stars and fortune-tellers.

Verse 37

And it came. The land of Israel.
:Many. The finest food for the kings of the servants of the stars and the fortunes
that you have given him. They are the rulers of his children.

Chapter 10

Verse 1

And in all this. And in all this evil that has come upon us, we will camp in Korath, trusting in the Holy One, blessed be He, to believe and trust in Him.
:And write. And we will write in a book to receive his kingdom upon him, that it may be for us as a witness and as a seal. Many great and wise men put their seals on the book of receiving the commandments to be for us as a witness.

Verse 2

:And over the seals. Now the seal is counted and the seal is carried in the book for the testimony of the acceptance of the commandments, Nehemiah the Tirshatha. There is one name, and this is what I have interpreted (Ezra 2:33) The Tirshatha is Nehemiah. :And why was his name called Tirshatha? That he allowed the wise men to drink the wine of the feast, according to that which was the king's drink

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

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Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

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Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

And all that is different. These are the strangers who have separated themselves from the law of the workers of stars and fortune-telling, to be steadfast: and to be united to the law of the Holy One, blessed be He, and to keep His commandments.

Verse 30

:On their brothers. With their brothers
:They are great. They are great.

Verse 31

Verse 32

:The markets. The markets:
Break. Bring, as in "Break as they break" (Genesis 14:14)
And a holy day. Have a good day.
:And the seventieth year shall be laid waste. As it is said: "And the seventieth year shall lie desolate and be left desolate" (Exodus 23:11)
And every man shall bear a sheaf. The shema is accompanied by seven hundred shekels (Deuteronomy 15:2)

Verse 33

Verse 34

And all the kings of the house of his God. To make of the silver

Verse 35

:He fell. As much as each one
brings :The offering of wood. The offering of the wood of the battle
to the altar :The house of his fathers. It is the holy house of his fathers

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Verse 36

And the firstfruits of all the fruit of every tree. The firstfruits of all the fruit of the oak are the words of the wise.

Verse 37

Verse 38

:A prophet to the priests to the tents. For there were men who
collected tithes in all the cities of our service. Who took their tithes in all the cities of Israel

Verse 39

:Ten. To speak ten.
The tithe of the tithe. The Levites were to tithe a tenth of the tithe and bring it to the priests who were not to leave the sanctuary.

Chapter 11

Verse 1

:One of the tenth. In Israel, for the sake of living in Jerusalem to guard the city:
and the hands will be saved. Nine parts in Israel

Verse 2

:The volunteers. Whose spirit moved them to be residents in Jerusalem to guard the city from the enemies

Verse 3

And these are the heads of the city who will dwell in Jerusalem. It is said in the book of Samokh and in Jerusalem that the sons of Judah and Gog will dwell.

Verse 4

Of the sons of Judah, Atia and Gov. A repeater and interpreter of the sons of Judah, from whom and from whom was it. And the whole interpretation is not: a monologue, because they are the great and the calculated ones, their captives

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Machine Translated by Google

:Pakÿd. Mÿmÿn
:Mishnah. Another (the orderly)

Verse 10

Verse 11

:We will say. Count
:We will say the house of God. A tribute to the house of God

Verse 12

And their brethren did the work of the house. And their fellows that were servants did the work of the house and its offerings.

Verse 13

: chiefs of fathers. head of the father's house from the priestly families

Verse 14

And he commanded them. He appointed them.

Verse 15

Verse 16

On the external work. As for the house, such as the buildings of the house and the battle-hardened trees that were brought in from outside:

Verse 17

The beginning of the Jewish prayer. He was the beginning, the chief, and the great, to open the beginning of the thanksgiving in prayer and in the singing of their songs to the Levites. The Jewish people, as they are, confess, and the Lord is gathered in the ark, which is not in need, as Joseph adds (Psalms 15:6)

Verse 18

Verse 19

:And the gatekeepers. Appointed over the gates of the sanctuary

Verse 20

Every man in his inheritance. Each one in his inheritance they were dwellers.

Verse 21

: In the desert. A place like Jerusalem
: on the subjects. Appointed on the subjects

Verse 22

And the Levites were numbered. A portion was given to the Levites who were in Jerusalem.

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Against the king. On the king of the house of Mamma, according to the type of buildings in the house and the rest of the things that are left from the money for the work (for the tithe) of the house, as it is said to Ma'ala, "And I returned and Jozabad was over the work outside and in the house" (Nehemiah 11:16).

Verse 23

:For the king's commandment was upon them. And the king trusted in them.
:On the poets. To obtain money from the treasury of King Darius:
A matter of daily life. To meet the needs of the household.

Verse 24

:At the king's hand. He was from Egypt to advise King Darius: For every
matter. For all their matters, I gave the people permission to speak about them to the king.

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

Verse 33

Verse 34

Verse 35

Verse 36

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:The divisions of Judah and Benjamin. They were divided into their divisions, one by one, in the land of Judah and Benjamin.

Chapter 12

Verse 1

And Jesus. He is Joshua the high priest.

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

In the days of Jesus. They were chief in the days of Joshua the high priest.

Verse 8

:Judaism. From the instruments of poetry, to say poetry

Verse 9

For the watches. As it is written (1 Chronicles 24:1 ff.), the Levites were divided into tenths: and four watches

Verse 10

And Joshua begat Joiakim and Josiah. All these which were called of this name were high priests.

Verse 11

Verse 12

And in the days of Jehoiakim. When he was high priest, there were priests of the following order: they were heads, heads of fathers' houses: for their charge.
For Seraiah, Miriam. For the ward of Seraiah, Miriam was the head of the father's house, and for the ward of Jeremiah, Hananiah was the head of the father's house, and so on. And as for Asher, who did not divide all the ten and four divisions, he did not specify: the one who called you to count them all

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Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

The Levites in the days of Eliashib. The Levites were the heads of the fathers' houses in the Levites' duties in the days of Eliashib (22)
They were the heads of the house of the high priest, and the priests who were chosen to go up in the name of the Lord (verses 1:
The fathers' houses in their duties also in the days of
Eliashib: Over the kings. In the days of the kings of Darius this was the case

Verse 23

And until the days of John. All those who were the heads of the fathers of the Levites until the days of John the high priest were chosen:
there in the words of the days

Verse 24

:Watch for watch. They were divided in their watches, as the song says.

Verse 25

:Guards on guard. Guards were on their guard, to guard the gates of the house.
In the collections. As in the gates (1 Chronicles 9:22)

Verse 26

:These were the days of Joiakim. These were the gatekeepers in the days of Joiakim.

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Verse 27

And at the dedication of the wall of Jerusalem. At the completion of the wall of the city, to sanctify the city.
And in confessions. And in confessions

Verse 28

And from the winepress. When the poets came around Jerusalem

Verse 29

Verse 30

:And they purified themselves. First they purified themselves, and then they purified others in the same way.
:And the gates and the wall. That there be no uncleanness in the city.

Verse 31

From above the wall. He sanctified the city, and the ministers went to the house of God and the priests and the Levites with two thanksgivings: he went around the city. All as explained in the Tabernacle of the Swearing (Shevuot 15:1), in order to sanctify the city.
:Two thanksgivings. Two thanksgiving loaves, all bread and bread called thanksgiving:
And you shall go on the right. And when they go out of the city to go around, they shall go on the right side.

Verse 32

Verse 33

Verse 34

Judah and Benjamin: There were two kings.

Verse 35

Verse 36

And his brethren. His companions were Zechariah the priest (Nehemiah 12:33)

Verse 37

:And at the Eye Gate. Before the Eye Gate went the circuits of the city.
And they went up against them. And before them they went up from the Eye Gate to the steps of the city of David, and those steps were for the wall.
:

Verse 38

And the second confession that went opposite. Another confession that was second to its companion was going opposite: its companion was equal, and not this one after that.
:And I was behind her. And I was walking behind her, a sign of gratitude.

Verse 39

Machine Translated by Google

:And they stood. There they stood, unable to go any further.

Verse 40

:The two days of thanksgiving. May they be carried to the holy house.

Verse 41

:In the straits. There will be a certain one from within who will be married.

Verse 42

Verse 43

Verse 44

: And they shall be careful. To speak of the
cares: the offerings. As the offerings are for the house of the sanctuary
To assemble in them. And in the chambers of the tabernacles they were given all their offerings for the priests and their brethren, and from that day there was a
manna among them. As for the manna (Nehemiah 8:10)
:To the priests and the Levites. The priests were the ones who took what was shown to them, and the Levites were the
ones who stood there. And they used it before the Holy of Holies, blessed is He, with thanksgiving and confession.

Verse 45

Verse 46

Verse 47

:Minutes. How many are the minutes (Nehemiah 8:10)
And they sanctified it unto the Levites. And they gave tithes unto the Levites, and they took tithes of the tithes: and they gave it unto the priests.

Chapter 13

Verse 1

Verse 2

Verse 3

All the Arabs. All the Arabs of the workers of the stars and the fortune-tellers, as it is said, "And also a very great Arab went up with them" (Exodus 12:30).

Verse 4

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:And before that. And before that
Close to Tobiah. Now Eliashib the priest was close to Tobiah, his friend Sanballat, and the priest's name was given: All his relatives were Tobiah.

Verse 5

:Wayash. Eliashib
:Before. There were offerings before my return to Jerusalem
: The commandment of the Levites. The conditions of the offerings to the Levites

Verse 6

And with all this. And with all this deed I came to the king and returned to Babylon.
:I asked. Would you give me permission to go up to Jerusalem and return?

Verse 7

Verse 8

Verse 9

: And she said. I commanded to purify, and the tabernacles were purified, and it was finished.

Verse 10

:Minutes. Minutes (Nehemiah 8:10)
We did not give. Israel did not give the gifts, and therefore they fled and went to them one by one to ask: their gifts, and they were not all so busy with their work.

Verse 11

And I gathered them. I gathered the priests and the Levites to stand in their charge in their service, and all Israel was: bringing them there their offerings.

Verse 12

Verse 13

:Because they are faithful. It was to divide the gifts between them.

Verse 14

Verse 15

:The heaps. The heaps of the shel of the
tabuah: And I will testify. My testimony is among them
that they shall not do in the day of the vineyard of the hunt. In the day that they were known, food and game, game as it is "and he gave them provision for the way" (Genesis 5:21).

Verse 16

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:And the fishmongers. The fishmongers bring fish to sell.

Verse 17

Verse 18

Verse 19

And it came to pass, when the shadows were cast down in the gates toward the evening of the Sabbath (Jeremiah 6:4), that I commanded that the gates of the city should be shut, that they should not be opened until the second Sabbath, that the merchants should not come into the city to sell or trade, lest Israel profane the Sabbath with their hands.

Verse 20

And they spent the night. And there were those who sold and bought on the Sabbath day outside Jerusalem, sometimes once and sometimes twice, so that the children of Israel might bring them to the gates and buy from them on the Sabbath.

Verse 21

And she said to them: I will give you the robes of the Lord.
:If you change. If you continue to do things for a while
From the time. From that day and that day they did not come on the Sabbath.

Verse 22

Verse 23

:They sat down with women. When they married women, they were all workers in astrology and fortune-telling.

Verse 24

:Hatzi speaks. Most of their children spoke the Ashdodite language like their mothers.

Verse 25

:And I gave them kingdoms to destroy them, to make them wise and to make them remember.

Verse 26

They also sinned. All the neighbors who are sinners at the hands of their wives are the workers of astrologers and fortune tellers, and this is what we say: In your heavens and for you is the breath and the body in the water. As it is said: Solomon, king of Israel, found fault with the women who were magicians and sorcerers, and you married women who were magicians and sorcerers, and you became sinners.

Verse 27

Verse 28

And of the sons of Jehoiada... son-in-law to Sanballat. One of the sons of Jehoiada was son-in-law to Sanballat, the troubler of the Jews, and I have fled from him, that there should be no man in Jerusalem on the way of his son-in-law, to see the city and its goings out and its comings in.

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Verse 29

:Remember them. The good they did.

Verse 30

Verse 31

Sometimes. Sometimes there were woodcutters for the
battle: and for the firstborn. They brought the firstborn in one piece, for every matter I have appointed its time.